

Give far more liberally than you have done yet. Give hundreds where you now give tens. Give thousands where you now give hundreds.—Then, and not till then, I shall believe you are "occupying" as one who looks for Christ's return. Alas for the covetousness and narrow-mindedness of the Church of these days! May the Lord open the eyes of rich Christians!

Think, again, how instructive are these words to all who are troubled by doubts about mingling with the world, and taking part in its vain amusements. It is useless to tell us that races, and balls, and theatres, and operas, and cards, are not forbidden by name in Scripture. The question we should ask ourselves is simply this,—“Am I occupying, as one who looks for Christ's return, when I take part in these things? Should I like Jesus to return suddenly and find me on the race-course, or in the ball-room, or at the theatre, or at the card-table? Should I think I was in my right place, and where my Lord would have me to be?” Oh, my dear reader, this is the true test by which to try all our daily occupations and employment of time. That thing which we would not do if we thought Jesus was coming to-night, that thing we ought not to do at all. That place to which we would not go if we thought Jesus was coming this day, that place we ought to avoid. That company in which we would not like Jesus to find us, in that company we ought never sit down. Oh! that men would live as in the sight of Christ,—not as in the sight of man, or of the church, or of ministers,—but as in the sight of Christ! This would be “occupying till he comes.”

But think how encouraging are these words to all who seek first the kingdom of God, and love the Lord Christ in sincerity. What, though the children of the world regard them as “righteous overmuch!” What, though mistaken friends and relations tell them they pay too much attention to religion, and go too far! Those words, “Occupy till I come,” are words which justify their conduct. They may well reply to their persecutors, “I am doing a great work, and I cannot come down; I am striving to live so as to be ready when the Lord comes; I must be about my Father's business.”

A Question Answered.

A correspondent asks, “Do you look for the Savior in the time of troubles and commotions, or in the time of peace?”

We reply, we do not perceive from reading the prophecies that the time immediately preceding the Lord's second advent is to be particularly marked by either universal peace or universal commotions. But to this we may add,

1st. When the Lord makes his second advent to earth, there is to immediately follow “a time of trouble, such as never was since there was a nation.” Dan. 12: 1. “For by fire, and by his sword, will the Lord plead with all flesh: and the slain of the Lord shall be many.” Isa. 66: 16. “Behold evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth; and the slain of the Lord shall be at that day, from one end of the earth even unto the other end of the earth.” Jer. 25: 22, 23. But should such, and many like passages of the Old Testament be called in question, as applying to this subject, we remark the New Testament is equally explicit. We there read of the drying up of the (symbolic) river Euphrates, preparatory to “The battle of the great day of God Almighty.” Rev. 16. Again, it is recorded of the redeemed that they shall then say,—“The nations were angry, and Thy wrath is come, and the time of the dead that they should be judged.” Rev. 11: 18.

Evidently this is indicative of universal national trouble. Preparatory to this there must be much running to and fro, (See Dan. 12: 4, and Nahum 2: 3, 4,) and, as we may suppose, much perplexity. Indeed this is the very expression used by our Lord in his prophetic delineation of this point. “And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity.” Luke 21: 25. That this time of sad “perplexity”—of “evil”—(or rebellion and insurrection against lawful means,) going “forth

from nation to nation,”—where men are “running to and fro” on “chariots of lightning,”—when the mighty men are waked up, and “the valiant men are in scarlet,”—is now upon us, we cannot for a moment doubt. Were this at any other time or seen only in a very limited extent, it might be otherwise; but occurring at this point, where we run out all lines of prophecy, and being so universally true, we find no room or heart to disbelieve what is so clearly indicated by the present signs of the times. Said a recent “Boston Journal,” “The nations of the world are in a state of fearful commotion. The manufacture of rifled cannon, Minnie rifles, and death-dealing missiles of all sorts, was never so active in the world's history, and there are no signs of cessation. War, and not peace, seems to be the predominant idea. The world is one vast camp, and the military power everywhere predominates.” Said the N. Y. Independent of a more recent date:—“We are at the point where prophecy converges more swiftly toward its accomplishment, and when all trumpets foreshown in the Apocalypse seem to be sounding at once on the air, all vials to be poured out together on the lands.” And again;—“There is every indication that this will be a year of commotions in the earth, and distress of nations, almost without parallel since the beginning of the Christian era.”

2nd. Yet, with all this, it is probable that it will be said and perhaps generally felt that there is no occasion for alarm, until, as a snare, the event suddenly astonishes and overwhelms the world. “For as a snare shall it come on them that dwell on the face of the whole earth.” Luke 21: 35. “For as in the days that were before the flood, they were eating and drinking . . . and they knew not until the flood came and took them all away, so shall also the coming of the Son of man be.” Matt. 24: 38, 39. “When they shall say, Peace and safety, then sudden destruction cometh upon them.” “But ye, brethren, are not in darkness that that day should overtake you as a thief. Ye are the children of light, and the children of the day.” 1 Thess. 5: 3, 4.

The query may arise, how nations can be expected to fight after so awful an event as the coming of the Lord, and the resurrection and translation of the righteous. But we are to bear in mind that such is the divinely appointed judgment that is to fall upon the anti-christian, or Christ-rejecting nations, and when once God shall remove the moral restraints now existing, it will be an easy matter for every man's hand to be against his brother. To the foregoing scripture we might add Rev. 7: 3, Ps. 91: 5—8: compare Jer. 25: 32, and Dan. 12: 1,—but our space forbids. May God put his seal upon us, and deliver us from that time.—M Crisis.

Our Glorified Existence.

The heavenly state is described to us in the Bible mainly by negations. As language is based ultimately upon sensible objects and phenomena, it were as impossible to convey to our minds definite conceptions of the spiritual and glorified existence of the redeemed in heaven, as to give a savage any idea of the magnetic telegraph by grafting upon his speech the scientific terms of civilized man. Having never seen a galvanic battery or any of the phenomena of magnetism, he has no basis for an idea of the telegraph and its workings. Hence the Bible, instead of attempting a philosophical statement of the elements and the mode of the future spiritual life, describes it pictorially, by symbols of joy and beauty taken from earthly scenes, or by the strong negation of whatever is evil and painful here. There is no hunger nor thirst, no pain nor weariness, no night, no crying, no death. From such declarations we form by contrast some idea of the serenity and the blessedness of heaven.

But there is one of these negations which is peculiar in that it denies to the future life that which is the highest condition of felicity in the present. A correspondent invites attention to it as follows:

To the Editors of the Independent:

Will you or any of the contributors to your excellent paper give to me the interpretation of those verses in Luke xx. 34, 35, which reads thus:—“And Jesus answering said unto them, The chil-

dren of this world marry, and are given in marriage: but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are give in marriage.”

A Reader.

It seems to us clear that our Lord designed to set forth the spirituality and the felicity of the future life by divesting it at once of dependence upon earthly sources and modes of happiness, and of all contingency of earthly sorrow. So exalted and so blessed will be that future life, that marriage—the highest and holiest joy of earth—will no more be desired; so vital and permanent will that existence be; that no shadow of death will ever fall upon it: “They neither marry, neither can they die, for they are equal unto the angels; and are the children of God, being the children of the resurrection.” The two negative conditions give us the highest positive conception of being—a state not of succession and renewal, but of unchanging, ever-enduring blessedness.

But while our Lord teaches that the peculiar forms and modes of earthly existence in respect both of joy and sorrow will there be unknown, he does not teach that all memories and associations of earth and time will have ceased. His language implies the opposite of this. There will be “a world”—an organized state of society; there will be a resurrection, an individual corporeity therefore which, however spiritualized, will be the basis of recognition and the medium of friendly intercourse. He does not meet the puzzle of the Sadducees touching the woman seven times wedded by denying the possibility of recognition, acquaintance, memory, in the future state, but by assuming these, and surmounting the embarrassment which that case was meant to produce, by showing that all earthly loves and unions will there be absorbed in the high and sacred circle of spiritual and eternal love.

The dying message of Jonathan Edwards to the saint who for thirty years had blessed his home, gives the key to this transformation, “Give my kindest love to my dear wife, and tell her that the uncommon union which has so long subsisted between us, has been of such a nature as, I trust is spiritual, and therefore will continue for ever.”

“And so, before the judgment-seat,
Though changed and glorified each face,
Not unremembered we may meet,
For endless ages to embrace.”

We cannot now fathom this high and blessed mystery. Enough that we shall be equal to the angels, shall be the children of God. Be it ours so to live in Christ in this present time, that we shall rise in him to that supernal and unending glory.—N. Y. Ind.

Spiritualism in China.

The Overland China Mail of June contains an account of spirit-manifestations in China, by Dr. MacGowan, of Ningoo.

He says they have had the table-tippings, or rather whirlings, and spirit-writings there for a long time. Writing is performed with a pencil or a chopstick, on a table which has been covered over thinly with bran, flour, dust, or any powder to receive the communication.

In a great number of cases the characters thus traced will be found in perfect accordance with the best style of composition accurately communicating things altogether unknown to the operators.

There is probably not a native living—Pagan or Christian, Jew or Mahomedan, or anything else, who does not religiously believe it to be owing to supernatural agency; and in support of that belief, almost any of them will give narratives which, to say the least, must be admitted to be extremely curious; for, say they, if you invoke the presence of a ghost by suitable religious ceremonies, you will almost invariably have characters traced on the table by a spirit, which generally revealed something occult and mysterious.

Soon after our arrival in Ningoo, in 1843, such a wonderful impulse was suddenly given to the custom, that it could only be compared to the prevalence of an epidemic. There was scarcely a house in which it was not practiced, for a season, almost daily. The cause of this remarkable revival of an old custom could not be ascertained; but its subsidence, after a short period,

was explained by the amount of mischief occasioned by those who followed on confident in the communications from Hades, and by the complaint that little real advantage ever accrued from this form of divination.

A club of literary graduates were in the habit of assembling in a Tanist temple, for practicing the Ki, as the ceremony is called; and many and marvellous are the revelations told of the “spiritual manifestations” which they elicited. It was continued for a long time, until the arrival of an intendant who disapproved of the demonality; he addressed the party as a friendly adviser, urging the discontinuance of such practices, on the ground that he had never known any good, but considerable evil, to result from them. His council was followed; and since that time this sort of divination has been tried only occasionally, and by individuals.

A poor graduate, after worshipping and employing incantations, invoked the presence and instructions of his deceased grandfather: whereupon the pencil traced, in a legible hand, some suggestions, which were complied with, which proved disastrous to the scholar.

The Battle of Pensacola.

New York, Dec. 12. A letter from Key West of the 5th inst. states that their Pensacola dates are to the 26th ult. It appears that rebel steamers have been plying between the Navy Yard and town constantly, carrying guns, munitions, &c. Col. Brown notified Bragg that he should fire on them, to which Bragg replied, “Fire away.” On the morning of the 22d two steamers again appeared. Col. Brown disabled one; the other escaped.

A general cannonading then took place between Fort Pickens and Fort Barrancas; the Niagara and Richmond opening on Fort McRea and several water batteries in reach of the Richmond's guns. No person was injured aboard the Niagara. James Cook was the person killed on the Richmond. Both vessels were slightly damaged in the upper works. Fort Pickens had not even a sand bag displaced by the Fort Barrancas fire. On the 24th, while removing a fuse from a shell it exploded, killing five men and wounding many others. Col. Brown says he has Fort Barrancas completely at his mercy, and is awaiting reinforcements to hold the Forts when he shall take them.

Another letter states that one of Wilson's Zouaves was killed and another wounded on the 22d. About 2500 guns were fired in the two days. At 3 o'clock on the afternoon of the 23d, Warrington was set on fire by our guns, and that place and nearly all of the Navy Yard destroyed.

The steamer Times was disabled at the first shot. The rebel fire slackened on the second day. Two companies of Wilson's Zouaves have charge of the batteries near the Fort, and two companies in the Fort, and the remainder of the regiment are in trenches to repel a midnight attack. The heaviest rebel guns are near the lighthouse, and their heaviest mortars on both sides of the hospitals. The water battery below fort McRea is a bad customer. The ranges of our artillery are splendid.

A note dated 24th ult. states that Col. Brown prohibited firing unless the rebels first opened, it being the Sabbath. One of our guns burst yesterday. The rebels have evidently suffered much.

Latest Intelligence by Telegraph from Liverpool 27th, Evening.

The most intense excitement exists here to-day under the intelligence of the action of the Federal steamer San Jacinto in taking the Southern Commissioners, Messrs. Mason and Slidell, from the British mail steamer Trent.

An indignation meeting was promptly held, and resolutions were carried by acclamation denouncing the insult and calling on the British Government to maintain the dignity of the flag. Some prominent merchants spoke against precipitate action, and said the matter had better be left with the Government.

The feeling of indignation, however, was very general. Consols declined in London 1-2 per cent. and Illinois Central shares 2 per cent.

The ship Hellen arrived here to-day from

Charleston with a cargo of rosin and turpentine.

The Hansa brings the London Times of the 28th, which contains an account of the meeting in Liverpool. The following placard was posted on 'Change :

"Outrage on the British Flag ! Southern Commissioners Forcibly Removed from a British Mail Steamer ! A public meeting will be held in the cotton sales room at 3 o'clock."

The room was crowded to excess. The chair was occupied by James Spence, who read the following resolution :

Resolved, That this meeting, having heard with indignation that an American Federal ship of war has forcibly taken from a British mail steamer certain passengers, who were proceeding peaceably, under the shelter of our flag, from one neutral port to another, do earnestly call upon the government to assert the dignity of the British flag, by requiring prompt reparation for this outrage.

This resolution was received with great enthusiasm. The resolution was advocated by the Chairman, who considered that he was expressing the feelings of the people when he said that it was the duty of the people to press on the government the imperative necessity of vindicating the honor and dignity of the British name and flag.

Mr. John Cambell considered there was reason to doubt whether the facts related and acted upon by this meeting were in reality a breach of international law, and referred to the opinions of the law officers of the Crown as being in some measure inclined to show that such a step as was taken in respect to the Southern Commissioners was justifiable under the existing state of the international law, and urged the propriety of postponing the consideration of the subject until tomorrow.

Mr. Torr sustained Mr. Cambell's views.

The chairman suggested that to meet the objection of Mr. Cambell he would strike out the words "by requiring prompt reparation for this outrage," and thus amended the resolution passed unanimously.

Several merchants expressed their views after the adjournment, that the meeting and action were premature.

The London Times is more moderate in its comments on Mason and Slidell's capture than the News. While denying that the Federal Government, on its own position that the existing war is a mere rebellion, have a right to overhaul neutral ships, it nevertheless admits that England herself has established precedents, which may tell against her in this matter of the Trent, but these precedents were made under circumstances very different, it asserts, from those which now occur. England was then fighting for existence, and did in those days what she would not now do or allow others to do. In discussing the question whether Mason and Slidell were liable to capture as belligerents or contrabands on board the Trent, the Times states that it is the opinion of very eminent jurists that this was not the question to be adjudicated by the boat's crew. The legal course would have been to take the ship itself into port for adjudication. It concludes with the expression that Englishmen will discuss the question with calmness, and appeals to the Federal States not to provoke war by such acts.

Austria in Extremity.

Francis Joseph of Austria, remarks the World, is in a desperate strait. Ricasoli, the prime minister of Italy, announces that the Venetian question can have no other solution than the sword, while Hungary has rejected finally and forever the unsatisfactory constitution offered her, and has made it almost impossible for the imperial government to maintain any administration over her on account of the refusal of all the county and city municipalities to co-operate, and the equally persistent refusal of every respectable Hungarian to take an imperial office of any character whatever. Hungary throughout is heaving with suppressed fury, which may any day break into a terrific insurrection. The difficulty is how to appease her. The concession of the modified constitution to the Hungarians was in fact the highest price that the Emperor

could afford to offer for their allegiance. To restore to them, in their present temper, all the prerogatives and powers which they formerly possessed, would be to establish an independent state in the heart of his dominions, and to sign the death warrant of his empire. Nothing less, however, than the restoration of all their ancient laws and liberties, can reconcile the countrymen of Kossuth to the sway of Austria. The concessions which have been made to them have been received as an insult, and have excited a more dangerous spirit than ever. If the Emperor is to preserve his sovereignty at all, it must be done by sheer brute force. The introduction of such a regime makes a new revolution simply a question of time. The first opportunity will be seized, and that opportunity will come just so soon as the Italian kingdom is in a position to strike for the rescue of Venetia. It is known that Victor Emanuel is eager for the hour when he may march his armies over the Mincio, and his subjects are chafing for the movement which alone can give Italy its normal unity. The detention comes from the opposition of the French Emperor to any such advance at present, and also from certain internal embarrassments in the administration of the new kingdom. The finances are somewhat embarrassed, social disorders prevail in the southern provinces, and the military conscription, as now regulated, occasions wide dissatisfaction. The abolition of the temporal sovereignty of the Pope, and the establishment of Rome as the capital of united Italy, are objects which, in some measure, divert the attention. Nevertheless these difficulties are all liable to be swept out of the way at any time, giving free range to a combined attack of both Italy and Hungary upon the Austrian rule. When that attack is once made, it, in all likelihood, can have but one issue. The empire of the Hapsburgs must be dismembered. Francis Joseph finds it impossible to raise even the smallest loan in any capital of Europe, and is reduced to the same financial extremity that our own Jeff. Davis is struggling under—the emission of inconvertible paper to an indefinite extent. No power in this age can for any time maintain war with such material. The sinews of war are of gold, and no amount of stubborn determination can avail without it. Never was a nation in a worse condition to undertake a great struggle than the Austria of to-day.

The constant liability to a revival of war in Europe, affords our own country an additional guarantee of European non-intervention in our own civil difficulties. Should that war once begin, no one can tell what may be its scope and direction before it shall end. We know that the revolutionary elements of the continent are one, and a single spark may kindle the whole in one common blaze.

Watchman and Reflector.

Sabbath School Exercise.

Brother Bliss:—On Sabbath before last our Sabbath School gave their quarterly exercise, with very good satisfaction to a large audience. Our meeting house was literally jammed, and multitudes went away not being able to gain admittance. Mr. Joseph S. Tillinghast, the friend of Sabbath Schools, was with us, on that day. He addressed the school in the morning, the parents in the afternoon, and the congregation in the evening, at the close of the exercise. He also addressed the school at Dr. Hall's Church in the morning at 9 o'clock, and at noon he visited the Orphan Asylum and a colored Sunday School.

As this exercise was well received, and as we are often applied to for exercises for Sunday School concerts, I forward a part of this for publication for the use of other schools. The Tabernacle and its furniture that will be described was drawn and painted for the occasion, by members of the school, as well as the foundations of the new Jerusalem.

Dec. 5, 1861.

EXERCISE, PART. I.

1. The history of the Jewish church forms so large a part of the Sacred writings, that a knowledge of that history is necessary to a proper acquaintance with the word of God. Not only in

the Old Testament do we have an account of the Jewish church and its religious services, but numerous allusions are made to these in the New. Hence the importance of storing the mind with these Bible facts, in order to a proper understanding of the divine purpose in the case. One of the most important parts of Jewish worship was the Tabernacle service, a description of which will now be given you, aided by a pictorial representation.

2. Mention is made in the Old Testament of three different tabernacles, previously to the erection of Solomon's temple. The first, which Moses erected, is called the "Tabernacle of the Congregation." The second tabernacle Moses erected was by the express command of God, designed as a palace for his presence as the king of Israel; and a place where his people could publicly engage in solemn worship to him. The third public tabernacle was erected by David in his own city, for the reception of the ark, when he received it from the house of Obed-Edom.

3. The second tabernacle was erected on the first day of the first month in the second year after the departure of the Israelites from Egypt.

4. The command to erect such a Tabernacle, was given to Moses when on the Mount; after which Jehovah said to him: "See that thou make all things according to the pattern shewed to thee in the Mount."

5. Moses was directed to call upon the people for contributions for its erection, and their prompt and liberal response is thus recorded:

"And all the congregation of the children of Israel departed from the presence of Moses: And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments. And they came, both men and women, as many as were willing hearted, and brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every one that offered offered an offering of gold unto the Lord. And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' hair, and red skins of rams, and badgers' skins, brought them. Every one that did offer an offering of silver and brass brought the Lord's offering: and every man, with whom was found shittim wood for any work of the service, brought it. And all the women that were wise hearted did spin with their hands, and brought that which they had spun, both of blue, and purple, and of scarlet, and of fine linen. And all the women whose hearts stirred them up in wisdom spun goats' hair. And the rulers brought onyx stones, and stones to be set, for the ephod, and for the breastplate; And spice, and oil for the light, and for the anointing oil, and for the sweet incense. The children of Israel brought a willing offering unto the Lord, every man and woman, whose heart made them willing to bring for all manner of work, which the Lord had commanded to be made by the hand of Moses. And they spake unto Moses, saying, The people bring much more than enough for the service of the work, which the Lord commanded to make. And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man or woman make any more work for the offering of the sanctuary. So the people were restrained from bringing. For the stuff they had was sufficient for all the work to make it, and too much."

6. The materials being furnished by the people, every one brought his oblation according to his ability. Those who could afford it brought gold: others brought silver, brass, and shittim wood: and some presented yarn, fine linen, goats hair and skins; while the women brought in their bracelets, ear-rings, and other ornaments; and such as were skilful in spinning made yarn and thread.

7. The form of the Tabernacle was an oblong tent. It was 30 cubits in length, and 10 in height and breadth.

8. The two sides and western end of this Tabernacle were formed of boards of shittim wood, overlaid with thin plates of gold, and fixed in sockets of silver. Above, they were secured by bars of the same wood, overlaid with gold passing through rings of gold, which were fixed to

the boards. On the east end, which was the entrance, there were no boards, but only five pillars of shittim wood, standing on 5 sockets of brass.

9. The Tabernacle, thus erected, was erected with 4 different kinds of curtains. The 1st. and inner curtain was composed of fine linen, magnificently embroidered with figures of cherubim, in shades of blue, purple and scarlet. This formed the beautiful ceiling. The next covering was made of goats hair. The 3d. of rams skins dyed red. And the fourth and outward covering was made of badgers skins dyed of a particular color.

10. This Tabernacle, the external appearance of which has been given you, was divided into two apartments, by means of four pillars of shittim-wood overlaid with gold, two and a half cubits from each other, placed in sockets of silver. On these pillars was hung a veil, or richly embroidered linen curtain. The first space as you entered the tabernacle was called the holy place. The second, or beyond the veil, the most holy place. Paul speaks of the first space as the "Tabernacle;" the second as "the holiest of all."

11. The value of the gold and silver used for this work, amounted to more than \$810,600. And if to this we add the vast quantity of brass, copper, wood, and embroidery, the sum would swell to more than a million dollars—all the voluntary contribution of Israel in the wilderness.

12. The tabernacle was so constructed that it could be taken to pieces and put together again as occasion required. This was necessary, as it was designed to accompany Israel in all their journeys through the wilderness. Their journeys and encampments were determined by the cloud, which rested upon or was taken up from the tabernacle.

13. The Tabernacle was surrounded by a large oblong court, 100 cubits long, and 50 broad, always placed due east and west, and surrounded by pillars of brass, filleted with silver, and situated 5 cubits from each other. Nearly in the centre of this court stood a vessel, called the Brazen Laver, in which the priests washed their hands and feet, whenever they were to offer sacrifices, or go into the tabernacle. Directly opposite to the entrance of the tabernacle stood the Brazen Altar of burnt offerings, in the open air, in order that the interior might not be spoiled by the fire, which was at first miraculously kindled, and kept perpetually upon it.

14. The furniture, or interior arrangements of this tabernacle, constitute the most important and interesting parts of it. There were three in each apartment. In the holy place, there was the altar of incense, the table for the show-bread, and the candlesticks for the lights. In the most holy place there was the ark of the covenant, the mercy seat, covering the ark, and the cherubim.

15. The altar of incense was made of shittim wood, completely covered with gold. It was one cubit square, and two cubits in height. The horns on its corners, were of the same materials. The ornamental cornice was gold; and under it were four rings of gold for the staves made of shittim wood, by which it was to be carried from place to place. This altar was in the middle of the sanctuary, before the veil, and on it the incense was burned morning and evening.

16. On the north side of the altar, which was on the right hand of the priest as he entered, stood the table for the show bread.

This was made of the same materials as the altar, and was two cubits long, 1 in breadth, and 1-2 in height, having an ornamental cornice round about, and a border, and a second crown above this.

The staves and rings belonging to it were of the same description as those belonging to the altar; and its dishes, spoons, covers, and bowls, were all of pure gold.

17. The golden candlestick stood on the south side of the holy place, and was of beaten gold, consisting of seven branches for lights. These, with their snuffers and dishes, were made of a talent of pure gold; worth about 6000 pounds sterling. The lamps were kept burning with pure beaten olive-oil, morning and evening.

18. The ark of the covenant, was a chest of shittim wood, overlaid within and without with

pure gold. It was 2 1-2 cubits long, 1-2 broad and high, having an ornamental crown of gold round the top, and 4 rings for staves to carry it. These remained stationary. Into the ark were put, by divine appointment, the tables of the covenant; the golden pot, containing an omer of manna, with which the Israelites were fed in the wilderness, and Aaron's rod that budded.

An entire copy of the Mosaic law was kept inside the ark.

19. The mercy seat was a covering to the ark, made of pure gold. Over this the glory of God appeared, and Jehovah made his people sensible of his presence.

20. The cherubim, were 2 figures placed at each end of the mercy seat, standing in a stooping attitude, as if looking towards it, while they overshadowed it, with their expanded wings, which extended the entire width of the most holy place. They were of pure beaten gold, and it was from between their wings Jehovah promised to meet the Israelites as their Lawgiver and covenant keeping God.

21. This remarkable and costly structure was erected in the wilderness of Sinai, on the 1st month of the 2d year after the Israelites left Egypt. When completed, it was anointed, together with its furniture, with holy oil, and sanctified by blood. The altar of burnt-offering, especially, was sanctified by sacrifices during seven days.

22. The location of the Tabernacle was in the centre of the tents of Israel, all of which were a distance of 2000 cubits from it, while Moses and Aaron, with the priests and Levites, occupied a place between them.

23. The tabernacle was under the charge of the Gershonites, Kohathites, and Merarites, sons of Levi, who after the priests had taken it down, carried it throughout the journeyings of the Israelites. Each of these sons of Levi were required to be 30 years old before entering upon their duties.

24. During the marches of the Israelites, the ark of the tabernacle was covered with a purple pall, and borne by the priests with great reverence and care, in advance of the host.

25. It was before the ark, thus in advance, that the waters of the Jordan separated; and it remained in the bed of the river, with the attendant priests, until the whole host had passed over; and no sooner was it brought up, than the waters resumed their course.

26. The ark was also very conspicuous in the grand procession round Jericho. "And Joshua the son of Nun called the priests, and said unto them, Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the Lord."

27. The tabernacle was first set up in Canaan at Gilgal, being the first encampment of the Israelites in Canaan. Here it continued for about seven years, during which Joshua was occupied in the conquest of that country.

28. Afterwards it was pitched in Shiloh, being nearly in the centre of the country then subdued. Here the ark remained in the tabernacle until the time of Eli, it was carried along with the army under the superstitious notion that it would secure victory to the Hebrews. They were not only defeated, but the ark itself was taken by the Philistines, in whose hands it remained for seven months.

29. The Philistines being punished for putting the ark in the temple of one of their gods, gladly sent it away, when it was taken to the house of Abinadab, in Kirjath-jearim, where it remained apart from the tabernacle 20 years, until the time of David.

30. David in attempting to remove the ark from Kirjath-jearim, allowed men not appointed to that work to handle it, which resulted in the death of Uzzah, in consequence of which it was left in the house of Obededom. "And the Lord blessed Obed-edom, and all his house."

31. The Ark, having remained in the house of Obededom three months, David following the divine direction, removed it in grand procession to Mount Zion. Here it remained until the completion of Solomon's Temple, when it was deposited in the Sanctuary.

32. The tabernacle was used by figure of speech to represent heaven. "Lord, who shall

abide in thy tabernacle? who shall dwell in thy holy hill?"

"But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us."

33. The house, or kingdom of David, is spoken of as the tabernacle. "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old."

34. The new Jerusalem is represented by the Tabernacle. "Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them forevermore. My tabernacle also will be with them: yea, I will be their God, and they shall be my people." "And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their Gsd."

(To be continued.)



ADVENT HERALD.

BOSTON, DECEMBER 21, 1861.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TERMS OF THE HERALD. The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please to call the editor's attention to the omission.

H. Bundy. See next *Herald*.

To the Patrons of the Herald.

For the successful prosecution of the work, for which the American Millennial Association was formed, funds are needed; and for the lack of these, the Association has not been able to do what it would have otherwise accomplished. The regular weekly issue of the *Herald*, also, is dependent on the generosity of friends for a few hundred dollars, annually, over and above the amount received from subscribers. The whole receipts during the year now closing, have not paid expenses; which will be embarrassing to the office, unless its friends supply the deficiency with their accustomed liberality. The promptness with which response was made two years since, to remove the debt from the Association, encouraged the hope that future aid would be supplied with equal generosity. It is not pleasant to be obliged to remind friends of these necessities; but it is still more unpleasant to lack the adequate means for the *Herald's* publication. This is the season of the year, when, better perhaps than any other, it is easier to obtain new subscribers, and to remit donations. Our treasury needs aid in both these directions; and will not the friends see to it that it is supplied? They would not wish us to abandon the *Herald*; but its weekly issue costs money, and it is not the policy of the Association to run into debt. We have kept out thus far, but without more abundant weekly remittances, this cannot continue. What is now wished for, is that every subscriber will endeavor to forward the name of an additional one. And we all

so wish to see a full column of Donations, each week, till it shall amount to \$400; which will be needed by January first to pay for a bill of paper then due.

Brethren and Sisters, shall this expectation be realized?

The Voice of the Church on the Restitution.

From THOMAS BURNET, born about 1635, and deceased in 1715, a "clerk of the closet" to king William, and author of "The sacred Theory of the Earth," Glasgow, Sect. 1753; says:

"The renovation of the world is a doctrine generally received, both by ancient and modern authors, as we shall have occasion to show," *Theory and v. 2. p. 144.*

In speaking of the priests and kings, mentioned in Rev. 5:10, and who sing, "We shall reign on the earth;" and of Rev. 20:4, he remarks:

"It remains only to determine what earth this is, in which the sons of the first resurrection will live and reign. It cannot be the present earth, in the same state and under the same circumstances it is now; for what happiness or privilege would that be, to be called back into a mortal life, under the necessities and inconveniences of sickly bodies, and an incommensurable world; such as the present state of mortality is, and must continue to be, till some change be made in nature. We may be sure, therefore, that a change will be made in nature, before that time, and that the state they are raised into, and the earth they are to inhabit, will be at least paradisaical; and consequently can be no other than the new heavens and new earth, which we are to expect after the conflagration," *Ib. p. 156.*

"The renovation of the world, which we are now speaking of, is an ancient doctrine, both among the Greeks and eastern philosophers; but they show us no method how the world may be renewed, nor make any proof of its future renovation; for it was not a discovery which they first made, but received it with an implicit faith, from their masters and ancestors: and these traditionary doctrines were all forerunners of that light which was to shine more clearly at the opening of the Christian dispensation; to give a more full account of the fate and revolutions of the natural world, as well as of the moral. The Jews, it is well known, held the renovation of the world," *Ib. p. 157.*

From MATTHEW HENRY, the Commentator born A. D. 1662, d. 1714

"By the creature here we understand . . . the whole frame work of nature, especially that of this lower world; the whole creation, the compages of inanimate and sensible creatures; which, because of their harmony and mutual dependence, and because they all constitute and make up one world, are spoken of in the singular number as the creature. The creature that is now thus burdened shall, at the time of the restitution of all things, be delivered from this bondage of corruption into the glorious liberty of the children of God; that is, they shall no more be subject to vanity and corruption, and the other fruits of the curse; when there will be new heavens, there will be a new earth," *Com. on Rom. 8:9-23.*

From SAYER RUDD, author of "Essays towards a new Explication of the Doctrines of the Resurrection and Millennium" 1734.

"As to the seat of this kingdom, it is to be the future new heavens and new earth, in the literal sense of those words (Rev. 21:1) which are to arise from those now about us, after their being purged by the general conflagration."

From Rev. JOHN GILL D. D. the Baptist Commentator, b. 1697, d. 1771, author of *Prophecies of the Old Testament*, London, 1728.

"The new heavens must be interpreted of the airy heavens, and of a new air in them, purged, purified, and refined by fire; no storms of hail, no stores of snow, no blustering storms and tempests, no coruscations and flashes of lightning, nor peals of thunder; but a pure, serene, and tranquil air, quite suited to the bodies of raised saints; the air will now be cleared of devils, the whole body of them will be cast into the abyss. The new earth will be an earth refined and renewed, and restored to its paradisaical estate, as it was before the fall. It shall no more bring forth thorns and thistles, nor require labor and pains to cultivate it. It must be but reasonable, that since Christ hath redeemed his people from the curse of the law, being made a curse for them, that every part of that curse should be removed; which, as yet, is not from the earth particularly: when the second Adam, and his seed, come to enjoy the earth alone, accordingly, there will be no more curse," *Body of Divinity*, p. 428.

From Rev. THOMAS NEWTON, D. D. Bishop of Bristol Eng. b. A. D. 1703, d. 1784, author of "Dissertations on the Prophecies," London 1764.

"The church of Christ shall endure through all

times and changes in this world, and likewise in the world to come: it shall be glorious upon earth during the millennium, and shall be more glorious still in the new earth after the millennium to all eternity. Earth shall then become as heaven, or rather it shall be a heaven upon earth, and there shall be no more death," *Com. on Rev. 21:1-3.*

From Rev. AUGUSTUS MONTAGUE TOPLADY, born 1740; d. 1778.

"It is enough for us to know that a day will dawn when a period shall be put to every disorder under which nature at present labors, and the earth will become just what it was, perhaps considerably better than it was, ere sin destroyed the harmony and broke the balance of the well according system . . . Prior to the commencement of the millennium, a new heaven, that is, a new body of surrounding air, and a new earth, shall be prepared for the residence of Christ and his elect: 'I saw a new heavens and a new earth; for the first heavens and the first earth were passed away'; intimating that this terraqueous globe and its circumambient atmosphere will be so purified by the preceding general conflagration, as to be totally changed in their qualities, and divested of everything noxious, or that can cause disgust and pain," *Sermons Lib. i. i. i. p. 470.*

From W. PERRY, author of "The Glory of Christ's Visible Kingdom in this World," 1791.

"This restitution of all things takes in the restitution of the creation to its paradisaical state," *Glory p. 224.*

From Rev. JOSHUA SPAULDING, author of "Sentiments concerning the Coming and Kingdom of Christ," first published in 1796, in Salem, where he was minister of the Tabernacle church:

"Eye hath not seen, nor ear heard, nor hath entered into the heart of man, the glory of this kingdom: before it, the fashion of the natural world, the heaven and the earth, will be wonderfully changed, gloriously renovated," *Sentiments &c. p. 124.*

From Rev. Wm. THORP, a dissenting minister, Author of "The Destinies of the British Empire, and the Duties of British Christians at the present Crisis," London, 1831.

"All the prophets of the Old Testament, and the prophet of the Apocalypse, close their commissions, and take leave of the church of God, amidst the glories of the Millennium: and amidst these glories I would close . . . This is the restitution of all things which all the prophets have spoken since the world began, and of which, transported in the visions of the Almighty through revolving ages to this blessed consummation, and seeing the accomplishment of their own predictions," they "sung in strains of heavenly harmony; to which the rise and fall, the convulsions and revolutions, of kingdoms and empires, are all subordinate, and in which they all terminate. . . Then the Lord of hosts shall reign upon mount Zion, and in Jerusalem, before his ancients gloriously," *Destinies p. 108, Lit. v. 3.*

"Paradise shall be restored, and coextensive with the limits of the globe," *Ib. p. 20.*

From Rev. C. D. MAITLAND, author of "Sermons on the Parable of the Virgins," London, 1831.

"His throne shall be established in righteousness, and His people shall dwell in peace—man shall be restored to his right position in the world, the world to its right position in the universe, and the illimitable universe shall break forth into joy and praise over a world that was lost, but is found," *Sermon at Eng. Invest. v. 1. p. 212.*

From Rev. JOSEPH D'ARCY SIRR, Rector of Kilcoleman, Ireland, author of "The First Resurrection Considered in a Series of Letters"—a Reply to a Treatise of the late H. Gipps, Dublin 1833.

"If we look back to Rom. 8:15-21, we shall find it said, concerning the children of God, who are 'joint heirs with Christ,' that their present sufferings can be nothing, when compared with the glory to be revealed in them, because the whole burdened creation, with outstretched neck, awaiteth the manifestation of the Sons of God, as the epoch when deliverance, not destruction, observe, awaiteth it. If the mere manifestation of the Sons of God to the creation, shall bring down such a blessing upon creation, what blessedness, what glory, what recompense for suffering must be in reserve for the corporate heirship," *First Resurrection &c. Lit. v. 5. p. 93.*

From Rev. Wm. ANDERSON, minister of the Relief church, John Street, Glasgow, Scotland, author of "An Apology for Millennial Doctrine in the form in which it was entertained by the Primitive church Glasgow," 1834.

"Then shall come the second resurrection and

final judgment; and what thereafter? Not the annihilation of this earth, I am persuaded. It may be changed and renovated, but it will not be utterly destroyed. Were the Prince of hell so far to succeed as to make necessary the obliteration from existence of this great work of God, which in divine complacency He originally pronounced 'good'; and were the Saints to be removed to a different country, to mingle indiscriminately with angels and other intelligent beings—the kingdom of the church, as the successor of the four Monarchies, would not be everlasting, in the absolute sense of the term; and we must be shown from the Scriptures the necessity of adopting a restricted sense, before we depart from the primary meaning of the language of inspiration," *Apology &c. Lit. v. 2. p. 50.*

Bible Questions and Answers.

53. What doth God promise Zion, when she saith, "Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold I was left alone; these, where had they been?"

Ans. "Thus saith the Lord God, Behold, I will lift up my hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in thy arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their faces toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord: for they shall not be ashamed that wait for me." Isa. 49: 21-23.

54. "Shall the prey be taken from the mighty, or the lawful captive be delivered?"

Ans. "Thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children," Isa. 49: 24, 5.

55. "Who are these that fly as a cloud, and as doves to their windows?"

Ans. "Thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted," Isa. 60: 8, 11, 12.

56. "Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once?"

Ans. "As soon as Zion travailed, she brought forth her children. . . . They shall bring all your brethren for an offering unto the Lord out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord. And I will also take of them for priests and for Levites, saith the Lord. For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me saith the Lord," Isa. 66: 8 20-23.

57. "What is man, that Thou art mindful of him? and the son of man, that thou visitest him?"

Ans. "Thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas." Psa. 8: 4-8.

58. "Wherewith shall I come before the Lord, and bow myself before the High God? shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?"

Ans. "He hath shown thee, O man what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Micah 6: 6-8.

59. "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord?"

Ans. "Behold, to obey is better than sacrifice; and to hearken, than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry," 1. Sam. 15: 22, 3.

60. "Will I eat the flesh of bulls or drink the blood of goats?" saith the Lord.

Ans. The answer of the Lord is, "Offer unto God thanksgiving; and pay thy vows unto the Most High: and call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify me," Psa. 50: 13-15. God also says: "I will take no bullock out of thy house, nor he goat out of thy folds. For

every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are mine. If I were hungry, I would not tell thee; for the world is mine and the fulness thereof," vs. 9-12.

61. How did the rich man, whose ground brought forth plentifully, decide the question, "What shall I do, because I have no room where to bestow my fruit?"

Ans. "He said, "This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But the Lord said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?" Luke, 12: 16-20.

The Mason and Slidell Case.

We give in another column the reception in England of the news of the arrest of Mason and Slidell. The Boston Journal very judiciously remarks respecting it:

"It is about as we anticipated, and develops nothing new or alarming. On the contrary, there are some features which wear a more favorable aspect than many among us had been led to expect. The indignation meeting in Liverpool was a natural response from that headquarters of English sympathizers with secession. The trade of that city has been more affected by our national crisis than that of any other English city, and it is the emporium of the cotton business and the centre of cotton influences abroad. But even the participants in the meeting seem to have discovered that they had run before they were sent for. They had to modify their high-strung resolutions, by canceling its demand upon the Government for 'prompt reparation of this outrage,' and contenting themselves with an expression in favor of asserting 'the dignity of the British flag.' No one can object to that position."

A writer in the London News puts, the following significant inquiries:

"First, I would ask, did the captain of the Trent know, or did he not know, who and what were the four passengers taken from his vessel before or at the time of receiving them on board at Havana? If he did receive them with full cognizance of whence they came and on what errand, I submit that his doing so was a clear and palpable violation of the neutrality enjoined by the Queen's proclamation; inasmuch as, in becoming his passengers, they virtually became entitled to the protection of the flag, and which protection he had no right to grant, seeing that it involved a violation of neutrality. Further, it would even have been the duty of a British man-of-war, had she overhauled the Trent, and been aware of the presence on board of men attempting to violate a neutrality enjoined by the Queen's proclamation, to have warned the master of the Trent that in receiving the so-called 'commissioners' knowing who they were, or in harboring them, he really and directly placed himself outside the pale of the law; for one of two things must be the case—either that all British subjects are bound by the aforesaid proclamation, or else it is a mere sham, and never intended to be binding. I can well understand that the boarding of a British merchant vessel is an act calculated to provoke bitter and merited indignation; but I beg my countrymen to remember that we ourselves are not over-nice, at times, in such matters, and that it is our duty to make all due allowance for the excitement of a civil war; seeing also, that we have allowed vessels laden with contraband goods in wholesale quantities to clear out of our ports for America, one of which—and actually under the British flag—has, we are told, just arrived back with a load of cotton—the Bermuda. Therefore, it were well, before giving vent to unmerited opprobrium, and sowing the seeds of open hostilities, for us to ask ourselves if we have not long since overstepped the bounds of strict neutrality, and given cause thereby for the very act we now so vehemently inveigh against."

LATER FROM ENGLAND.

Since the above, the arrival of the Europa brings seven days later intelligence from England. The whole tone of the English press is very warlike, and it is altogether probable the British Government will demand an apology for the act of commander Wilkes, and the surrender of Mason and Slidell. Our government of course, will do nothing of the kind; and then England will withdraw her minister, and blockade our ports—unless a calm and temperate discussion of the question shall show her that the act is one which her own past doings amply justify. At the present moment, the condition of the two countries looks warlike; and should there be war, it will be such a war as the world has never seen. It is, however, a question on which no one can pronounce judgment, without farther indications of the tone of the two parties.

Foreign News.

The Paris Patrie declares that it is impossible for France to disarm when, in view of the questions which await a solution, Austria, Prussia, Russia, and England either cannot or will not resign. A disarmament effected by France alone would not consolidate the peace of Europe. On the contrary, it would everywhere awaken the hopes of the reactionists, and would compromise the laborious work of the second Empire. France would thereby lose the benefits of our latest victories, and would, moreover, desert the cause of justice and right in the Councils of the Powers, after having made it triumph on the field of battle. In conclusion, the article says, the only thing that is possible is an increase in the number of furloughs.

The European Times says:

"The internal condition of Russia is becoming an object of interest in Western Europe, and in connection with the state of affairs in Poland, foreshadows a speedy outbreak. A well known Government official, who corresponds occasionally with a Manchester journal, confirms this view in the following passage: "I have lately had an opportunity of conversing with an intelligent English traveler, lately returned from Russia, who has had opportunities of ascertaining the state of opinion among the upper classes in St. Petersburg and Moscow—especially the former. He astonishes me by the assurance that the imperial measures of self-emancipation have bred such a feeling of intense disaffection among the northern noblesse, as he believes endangers the personal safety of the Czar, and certainly threatens his tenure of power."

CONFISCATION BILL.—Mr. Bingham of Ohio, has introduced into Congress a Bill to forfeit the property and slaves of persons who shall engage in or aid and abet armed rebellion against the United States. It provides, that every person who shall engage in, or aid or abet such rebellion as aforesaid, shall forfeit all claim which such person may have to the service or labor of any slave or slaves, and the slave or slaves of such person shall be and are hereby declared freemen, and forever relieved from such servitude, anything in the laws of the United States or any State to the contrary notwithstanding.

Events seem to be fast reaching a point when such a policy would be approved by the great body of the people of the loyal States, including, as we have reason to believe, the loyal citizens of Kentucky and Maryland.

THE VOICE OF THE PROPHETS. No. 8 of this Journal, published by J. V. Himes, is received, and completes the second volume.

A New Tract.

"THE RESTITUTION: or This Earth, recovered from all the disabilities of the fall, to be the Inheritance of the Meek—"the Purchased Possession" promised to "the Children of the Resurrection." Price 4 cents single, 3 cents by the dozen, or \$2,50 per 100, by mail pre-paid. If sent by express at the expense of the purchaser, it will be but \$2 per 100. For sale at this office.

Prospectus of The Advent Herald For 1862.

The Advent Herald, published by the "American Millennial Association," 46 1-2 Kneeland st. Boston Mass. begins its 23d volume with the first week of January next.—Terms, are \$2 per year in advance.

As the oldest periodical in either continent, devoted to the study of prophecy, and as one that has never departed from the cardinal doctrines generally denominated "evangelical," it is believed this sheet is worthy of the support of all students of prophecy. And it needs for its support a wider circulation than it now receives.

While it is firm and decided in its opinions, it is designed to hold these in all candor, and to present them with all courtesy towards those differing; and it is not closed against a free and christian interchange of sentiments, whenever opposing views are candidly and clearly presented. Discussion is not disputation, and argument is not controversy; and while the former of these is admitted, the latter is not solicited. With the first number of the next volume, it is proposed to commence an Exposition of the 8th chapter of Daniel's Prophecy,—the previous chapters having already passed under review in these columns. It is believed the remaining chapters of Daniel will equal in interest those which have preceded.

The following are the more important truths for the support of which this paper is issued. Will not the friends interested in the defense of these sentiments, call the attention of their friends and neighbors to them, and send us each, one or more new readers?

IMPORTANT TRUTHS.

1st. That the heavens and earth which are now, by the word of God, are kept in store, reserved unto

fire against the day of judgment and perdition of ungodly men. That the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up.—That the Lord will create new heavens and a new earth, wherein righteousness—that is, the righteous—will forever dwell. And that the kingdom and the dominion under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

2d. That there are but two advents or appearances of the Saviour to this earth. That both are personal and visible. That the first took place in the days of Herod, when He was conceived of the Holy Ghost, born of the Virgin Mary, went about doing good, suffered on the cross, the just for the unjust, died, was buried, arose again the third day, the first fruits of them that slept, and ascended into heaven, which must receive him until the times of the restitution of all things, spoken of by the mouth of all the holy prophets. That the second coming or appearing will take place when He shall descend from heaven, at the sounding of the last trump, to give his people rest, being revealed from heaven in flaming fire, taking vengeance on them that know not God, and obey not the gospel. And that he will judge the quick and the dead at his appearing and kingdom.

3d. That the second coming or appearing is indicated to be now emphatically nigh, even at the doors, by the chronology of the prophetic periods, the fulfillment of prophecy, and the signs of the times. And that this truth should be preached both to saints and sinners, that the first may rejoice, knowing their redemption draweth nigh, and the last be warned to flee from the wrath to come, before the Master of the house shall rise up and shut to the door.

4th. That the condition of salvation is repentance towards God, and faith in our Lord Jesus Christ. And that those who have repentance and faith will live soberly, and righteously, and godly, in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.

5th. That there will be a resurrection of the bodies of all the dead, both of the just and the unjust. That those who are Christ's will be raised at his coming. That the rest of the dead will not live again until after a thousand years.—And that the saints shall not all sleep, but shall be changed in the twinkling of an eye at the last trump.

6th. That the only millennium taught in the Word of God is the thousand years which are to intervene between the first resurrection and that of the rest of the dead, as inculcated in the 20th of Revelation. And that the various portions of Scripture which refer to the millennial state are to have their fulfillment after the resurrection of all the saints who sleep in Jesus.

7th. That the promise, that Abraham should be the heir of the world, was not to him, or to his seed, through the law, but through the righteousness of faith. That they are not all Israel which are of Israel. That there is no difference, under the Gospel dispensation, between Jew and Gentile.—That the middle wall of partition that was between them is broken down, no more to be rebuilt.—That God will render to every man according to his deeds. That if we are Christ's then are we Abraham's seed, and heirs according to the promise.—And that the only restoration of Israel, yet future, is in the restoration of the saints to the earth, created anew, when God shall open the graves of those descendants of Abraham who died in faith, without receiving the promise, with the believing Gentiles who have been grafted in with them into the same olive tree; and shall cause them to come up out of their graves, and bring them with the living, who are changed, into the land of Israel.

8th. That there is no promise of this world's conversion. That the Horn of Papacy will war with the saints, and prevail against them, until the Ancient of Days shall come, and judgment be given to the saints of the Most High, and the time come that the saints possess the kingdom. That the children of the kingdom, and the children of the wicked one, will continue together until the end of the world, when all things that offend shall be gathered out of the kingdom, and the righteous shall shine forth as the sun in the kingdom of their Father. That the Man of Sin will only be destroyed by the brightness of Christ's coming. And that the nations of those which are saved and redeemed to God by the blood of Christ, out of every kindred, and tongue, and people, and nation, will be made kings and priests unto God, to reign forever on the earth.

9th. That it is the duty of the ministers of the Word to continue in the work of preaching the Gospel to every creature, even unto the end, calling upon them to repent, in view of the fact that the kingdom of heaven is at hand; that their sins may be blotted out when the times of refreshing shall come from the presence of the Lord.

And 10. That the departed saints do not enter their inheritance, or receive their crowns, at death that they without us cannot be made perfect.—That their inheritance, uncorruptible and undefiled, and that fadeth not away, is reserved in heaven, ready to be revealed in the last time.—That there are laid up for them and us crowns of righteousness, which the Lord, the righteous Judge, shall give at the day of Christ to all that love his appearing. That they will only be satisfied when they awake in Christ's likeness. And that when the Son of Man shall come in his glory, and all the holy angels with him, the King will say to those on his right hand, 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.' Then they will be equal to the angels, being the children of God and of the resurrection.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as identifying the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

The New Heavens and Earth.

"And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away, and there was no more sea." Rev. 21:1.

"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Pet. 3:13.

"The world, as used in the New Testament, sometimes means the whole inhabited world; sometimes it includes only the Roman Empire; and sometimes it is used in a far more limited sense."—General View of Sacred Geography, by J. E. Worcester. "The Greek word *γῆ*, earth, has the following meanings: the land, the earth, the world, the inhabitants of the earth, a land, region, tract, country, territory, Canaan or Palestine, a city, the inhabitants of any region or country: land which may be tilled, soil, field, the fruit or produce of the earth; the ground, i. e. to be inferior, imperfect, transient, perishable."*

I believe that this word is, comparatively, but seldom applied to the whole globe in the Scriptures. It is generally used in a limited sense, as the context in any given case will abundantly show.

The word *κοσμος*, world, signifies order, regularity, regular disposition; ornament, decoration, embellishment; the world, universe, the earth, globe, a region, country, Palestine, the inhabitants of the earth, human race; the many, multitude, public; a multitude of things, vast collection or aggregate; from the Hebrew the present world, or age, or period of the world, as marked by imperfection, wickedness and vice. The men of this world, as imperfect, ignorant and vicious; the things of this age or world, as being frail, transient, &c.

The terms "earth" and "world" are more frequently than otherwise used in a limited sense.—Examples of this may be found in the predictions concerning Babylon, Nineveh, Edom and Jerusalem.

In the 24th chapter of Isaiah we find a prediction concerning the land of Israel: "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad its inhabitants." Again, "The land shall be utterly emptied, and utterly spoiled; for the Lord hath spoken this word."

What is termed "the earth" in the first verse, is in the third verse called the land. Read also verses 4, 5.

But it would be impossible at present to give all the instances of the use of this term in a limited sense, nor do I think it necessary; as we all know that the earth, the whole land, the heavens and the earth, are repeatedly used in the Old Testament in reference to the Jewish heavens and earth only, and in this limited sense I understand Isa. 65:17; also 2 Pet. 3:13 and Rev. 21:1. Now if any good brother or sister can show me that I misunderstand, I shall be perfectly willing to see it. I would have an humble, teachable spirit, and if I know my own heart I sincerely desire to know what is truth concerning the kingdom of God. But it does seem to me that we have the plainest Scripture testimony against the idea that the whole of the present habitable earth is to be renewed and beautified at the second coming of our Lord; and I am compelled to believe, after searching the Scriptures, that some portions of it will be made a desolation and a curse and will remain so during the whole period of the millennium at least. Beyond that I do not try to look, because there is nothing revealed except the fact that "then" (when all things shall be subdued unto Christ,—when he shall have put all enemies under his feet, including "the last enemy," which is death) cometh the end, when he shall deliver up the kingdom to God, even the Father. Then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

And now we will search the Scriptures for proof that the land of Israel, the whole extent of territory given to Abraham, "the friend of God," is to be made, in a special manner, "the glory of all lands." Haggai 2:6: "For thus saith the Lord of hosts;—yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry

land." "The Lord also shall roar out of Zion and utter his voice from Jerusalem; and the heavens and the earth shall shake." Joel 3:16. Heb. 12:26, "But now he hath promised, saying, Yet once more I shake not the earth only, but also heaven." Isa. 30:32, "And in battles of shaking will he fight with it." Ezekiel 38:19, to the end, "For in my jealousy and in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel. So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown, and the steep places shall fall, and every wall shall fall to the ground."

Isaiah 64: "Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence, as when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence! When thou didst terrible things which we looked not for, thou camest down, the mountains flowed down at thy presence." See also Hab. 3d chap.—Peter said to the believing Jews: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness; looking for and hastening unto the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." "And I will rain upon him, and upon his bands, and upon the many people that are with him an overflowing rain, and great hailstones, fire and brimstone." Ezek. 38:22. "And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem; their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes and their tongue shall consume away in their mouth." Zech. 14:12. "But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. . . Nevertheless we, according to his promise, look for new heavens and a new earth wherein dwelleth righteousness." And this new earth is to be filled with the knowledge of the Lord as the waters cover the sea, so that the inhabitants thereof need not say every man to his neighbor and every man to his brother, Know ye the Lord; for all shall know him from the least to the greatest. "Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem. Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem the holy city; for henceforth there shall no more come into thee the uncircumcised and the unclean. Then shall Jerusalem be holy, and there shall no strangers pass through her any more."—"Blessed are they that do his commandments, that they may have right to the tree of life, and enter in through the gates into the city." "Our feet shall stand within thy gates, O Jerusalem." Psa. 122.

It is said of the "highway" and the "way which shall be called the way of holiness. . . No lion shall be there." But in other parts of the renewed earth the wolf shall dwell with the lamb, and the leopard shall lie down with the kid: and the calf and the young lion and the fating together: and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox."

But we must turn from this bright and beautiful picture of the times of restitution of all things which God hath spoken by the mouth of all his holy prophets, to look for a moment upon another representing only scenes of utter desolation and ruin.

Of the land of Idumea (inhabited by the people of God's curse) we read, "The cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it: and it shall be a habitation of dragons and a court for owls. The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow: the screech owl also shall rest there, and find for herself a place of rest. There shall the great owl make her nest and lay and hatch and gather under her shadow; there shall the vultures also be gathered, every one with her mate. They shall possess it forever, from generation to generation shall they dwell therein. "Babylon the great is fallen, and is become. . . a cage of every unclean and hateful bird." "The Lord hath a sacrifice in Bozrah and a great slaughter in the land of Idumea; and their land shall be soaked with blood, and their dust made fat with fatness. For it is the day of the Lord's vengeance and the year of recompences for the controversy of Zion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up forever; from generation

to generation it shall lie waste; none shall pass through it forever and ever." Isa. 34.

"For I have sworn by myself, saith the Lord, that Bozrah shall become a desolation, a reproach, a waste, and a curse; and all the cities thereof shall be perpetual wastes. Also Edom shall be a desolation: every one that goeth by it shall be astonished, and shall hiss at all the plagues thereof." Jer. 49:13-17.

"And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord. And they shall go forth, and look upon the carcasses of the men that have transgressed against me: and they shall be an abhorring unto all flesh." Isa. 65:23, 24.

"Both the ancient and modern Jews, and after them, various Christian expositors, interpret Idumea (or Edom) to be Rome. Mr. Scott considers it a mystical name for all the enemies of the church."

We read in Psalm 137, "Remember, O Lord, the children of Edom in the day of Jerusalem; who said, Raze it, raze it, even to the foundation thereof O daughter of Babylon who art to be destroyed; happy shall he be that taketh and dasheth thy little ones against the stones. Happy shall he be that rewardeth thee as thou hast served us." Compare this, and also the 50th and 51st chapters of Jeremiah, with the 18th of Revelation, and I think we must be convinced that all these fearful prophecies are yet to have their perfect fulfilment in the overthrow and utter destruction of the mystical Babylon. E.H.B.

* The writer here quoted from errs in giving the uses, of *ge, kosmos, &c.*, as their significance. They are sometimes used, by a metonymy, for the inhabitants of the earth, but never signify them,—the same as "vineyard," by the same figure, is used for its fruit, in the phrase they "have eaten up the vineyard," without ever signifying its fruit. The "earth" is also used by a synecdoche for a part of it, without ever signifying a part. It is always allowable to use the word expressive of the whole for a part; but it is never so, to claim that it is used for a part in any particular connection, unless it is required by the context. Ed.

† We believe that Peter's epistles were addressed "to them that have obtained like precious faith with us;" which would include Gentiles as well as Jews. Ed.

‡ We do not see how these predictions of desolation against Idumea, Babylon, &c., which have been fulfilled now for more than two millenniums, can be adduced as evidence of only a partial restoration of this earth—on which Daniel says the fifth kingdom is to be "under the whole heaven."

Our view is that the entire earth will be cleansed at the appearing of Jesus Christ. We offer no argument here, for the reason that those who wish, will find it in our tract on the "Restitution." Ed.

From Bro. D. Bosworth.

Bro. Bliss:—You will recollect that Bro. Reynolds and myself sung a few stanzas at the conference at N. Springfield called "The Voyagers." Several brethren requested me to write them for the Herald, and having a leisure moment to-day almost for the first time since that meeting, I sit down to gratify that request. I do not know the author—else I would give him credit.

THE VOYAGERS.

We are voyagers on the ocean, and our destiny we know,
For our chart it has pointed out the way,
And our Leader he is cheering us o'er the way we go,
Saying Courage, sailors! soon we'll gain the day.
Then we'll watch and we'll pray,
As our vessel bears away,
And we'll never be disheartened any more;
For the port is getting nearer, and we hear the leader say,
Soon we'll reach the harbor and the shore.

Though hard the winds are blowing and high the waters roll,
It will only make us sigh for land the more;
And our rest will be the sweeter when we reach the final goal,
And shout our sufferings over on the shore.
Then we'll watch, &c.

We have passed the coasts of Babylon, the Medo-Persian heights,
We have left the realms of Grecia far behind,
We've been sailing down the Roman shore these 1800 years,
And the chart declares the port we soon shall find.
Then we'll watch, &c.

D.B.

From Bro. D. T. Taylor.

Bro. Bliss:—I hope the paper will be sustained, and live through the present storm; for we have none too many Premillennial journals in the country of the right sort. I am as ever yours,
DANL. T. TAYLOR.

Rouses Point, N. Y.

A Kind Word.

Kind words will never die.

There is much comfort in encouraging testimonies like the following:

"I am becoming more interested in the Herald of late. The last numbers are very instructive and comforting to the waiting pilgrims.

"Yours in love,

"E. SMITH.

"Wolcott, Ct., Nov. 25th, '61."

PRAYER.—A correspondent of the "Watchman and Reflector" says: "I do not understand prayer to be an oration, an exhortation, or a complimentary address, in part to God and partly to the congregation assembled. I do believe prayer to be a petition to God—a supplication—an entreaty—a request, which God is implored to grant. Telling God with flourishes, gestures, and while walking about in the pulpit, what He, in His infinite power, can do, has done, or may do, or bidding Him, as if He were the servant, to do this, or grant that, cannot be prayer, as some seem to suppose."

ISMAIL PACHA, the well-known Hungarian General Kmety, is about to retire from the military service of Turkey, and to reside in London.

OBITUARY.

Rev. CHARLES N. LEWIS died at the residence of his father, in Claremont, N. H., on Monday, June 3, at 11 1-2 P.M., aged 24 years.

Bro. Lewis experienced religion when 16 years of age, under the ministry of Rev. Mr. Bentley, of the Second Advent denomination. He at once commenced to occupy the talents entrusted to him, in the expectation of the speedy coming of his Lord. At the age of 19 years he commenced to preach, and fervently appealed to the unconverted to turn to God, for "the kingdom of heaven is at hand."

In the spring of 1859 he joined the Methodist Episcopal church, and preached one year at Walpole, N. H., under presiding elder Rev. Albert C. Manson. In April, 1860, he was "admitted on trial" into the New Hampshire Conference of the M.E. Church, and was stationed in Washington, N. H. During that year his labors were arduous, and his solicitude for the welfare of his charge was intense. His health began to fail about the time of our Lebanon Campmeeting; he, nevertheless, returned from that "feast of tabernacles," and held a protracted meeting on his appointment, until, by repeated spitting of blood and bleeding of the lungs, he was compelled to succumb to that dreadful New England disease, the consumption. In hope of procuring help he visited Dr. Town, of Lebanon, N. H., who, to the grief of Bro. Lewis, at once torbid his preaching. From that time every effort to rally he bade adieu to his flock, and was brought home—to die! At this point he passed through a severe struggle. He would have lived for usefulness. Grace, however, enabled him to say and to feel, "Not my will, but thine be done." His complete acquiescence in the will of God was attended and followed by a mysterious tranquillity and repose, like the bosom of the placid lake, which continued until his sun went down.

Before going to Conference last April I called on him several times, and found this young and lovely servant of the Lord Jesus Christ in this enviable frame of mind. With remarkable composure he gave me charge of his Conference business, as one who had no care, or regret, or pain or disappointment. Glory be to God for salvation "by grace through faith."

On my return to this station I noticed that he was very much reduced, but resigned and cheerful.—When I told him that he had been appointed my colleague for the year ensuing, he smiled; but when I laid before him the \$13 sent to him by the Preachers' Aid Society of our Conference, he wept with gratitude at this expression of kindness and esteem. At this time he sat up a little at distant intervals; these periods were improved by him, as one who was not only conscious that the time of his departure was at hand, but who was also "ready to be offered;" for

"well he knew 'twas better to go up
And be with Christ."

On one occasion I found him propped up with pillows, looking over his library and selecting appropriate gifts for his relatives and acquaintances, and offering fervent invocations to God to bless the recipients. Nearly every volume before him belonged to that class which some stigmatize as works on "blood theology;" and the halo that lit up the countenance of the dying minister was not only a blessed comment on the "sacrificial theology," but an evi-

CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, DECEMBER 21, 1861.

My First Lie.

I shall never forget my first lie, although it happened when I was a very little girl. My younger sister had a farthing with which she wished to buy a fig; and being too ill to go down to the shop herself, she engaged me to go. Accordingly I went. As I was returning with the fig, nicely done up in a piece of paper, suddenly the thought occurred to me, that I should like to look at the fig. So I very carefully opened the paper, when the fig looked so very tempting I thought I could not help tasting it at one end. I had scarcely dispatched that bit, before I wanted it all; and without much more thought, I ate up the whole fig. Then, when the fig was all gone, and I had nothing to do but to think, I began to feel very uncomfortable. I stood disgraced before myself. I thought of running off somewhere, I did not know exactly where; but whence I should never come back. It was long before I reached home. I then went as quickly as I could and told my sister that I had lost her farthing. I remember she cried sadly; but I went directly out into the garden, and tried to think of something else; but in vain: my own guilt stared me steadily in the face, and I was wretched.

Although it wanted but a few minutes to our dinner hour, yet it seemed very long to me. I was anxious some event might intervene between me and the lie I had told. I wandered about the garden with a very heavy spirit; I thought I would give worlds if it had not happened.

When the dinner hour came, I was seated at my father's side, when my sister made her appearance, crying and looking very much grieved. My father immediately inquired what the matter was. Then my mother stated the story, the conclusion of which was that I "had lost the farthing." I can never forget the look of kind, perfectly unsuspecting, confidence, with which my father turned to me, and with his large blue eyes full in my face, said—"Whereabouts did you lose the farthing?—perhaps we can find it again." Not for a single instant could I brave that tone and look; but bursting into tears, I screamed out—"Oh! I did not lose the farthing; I ate the fig!" A silence as of the grave ensued. No one spoke. In an instant I seemed to be separated at immense distance from the rest of the family. A great gulf yawned between us; a sense of loneliness and desolation came over me—the impression of which will go with me, I presume, forever. I left the table; and all the afternoon, and the next day, and during the week, my feelings were melancholy in the extreme. But as time wore away, and my father and mother, and brothers and sisters received me back to their love and favor, my spirits recovered their wonted tone.—The whole event left an indelible impression on my mind and heart; it convinced me that the "way of the transgressor is hard."

A Lost Child Found.

Many of our young readers will be interested in the following account of a little girl in New Jersey, who wandered away from home, and was lost for nearly four days, and was found at last by what people generally call accident, but which it is easier to call a good providence. The account is taken from the Patterson Guardian:

A little girl at West Milford was lost in the woods from Monday until Thursday, and when found five miles away, was in a famished condition, and ravenously devoured some bread which her discoverers happened to have in their possession. Bordering the house of her parents is a spring or brook, where the family washing is usually done. Whilst the mother was at the brook, washing, the little one, aged about three and a half years, was playing about the bushes with a child somewhat older. As the bushes are quite thick, and the country back mountainous and quite uninhabited, it proved impossible to find the lost child, and she would, undoubtedly, have perished, but for her accidental discovery by a farmer and his man, who were

going over the mountain to cut a little plot of grass, when they saw the little thing trying to get away through the underbrush. Her feet were bare, and her arms were all scratched and wounded by briars and brush, by which they had been torn. Upon offering her a piece of bread from their dinner-pail, she snatched it and devoured it almost ravenously. Her little hood she had kept upon her head, although it had been untied all the while; it is singular that during the days and nights spent in the woods she had kept this little hood. She was found in a direct line five miles from home; but how far she may have traveled in her wanderings to get that distance away cannot be told. She must have gone over rocky places where she was in constant danger of tumbling over precipices, and where rattlesnakes are so thick as to keep men and boys in fear from their proximity. She had also forced her way through briars, over swamps, and through thick scrub districts, where only huntsmen penetrate; for the country thereabout is the wildest and most impenetrable. She was so young as to be without fear, but must have suffered terribly from hunger and from the pains of her lacerated limbs.

Too Certain.

"Father, I am tired of reading the Bible. I have read it so often that I know everything in it."

"Everything, my son? Do you think you could not find one chapter that would contain something you have never yet noticed?"

"Yes, father, I think so. I am sure I know all that is in the historical parts of the Bible."

"Well, let me try you. When were a large number of men fed with a few loaves of bread, and a supply left when they had done eating?"

"Why, father, surely I remember Christ's feeding several thousand persons, at two different times, with a few loaves and fishes."

"Very well: those are two instances. Now tell me a third."

"There is no other in the Bible."

"You are perfectly sure of that, are you? Suppose you reflect a little before you answer again."

"Yes, father. I have thought, and I am certain there is no other miracle of the kind mentioned in the Bible."

"Well, my son, open your Bible at the fourth chapter of the fourth book of Kings."

"The fourth book of Kings! Father, there is no such book."

"Hand me the Bible. What does this title say?"

"It is 'The Second Book of the Kings, commonly called the Fourth Book of the Kings.'"

"Well, there is one thing learned by the boy that knew the Bible so well. Now turn to the fourth chapter, and read from the forty-second verse."

"Here it is, sir: 'And there came a man from Baal-shalisha, and brought the man of God—'

"Who was that man of God?"

"I must look. It was the prophet Elisha."

"Now proceed."

"And brought the man of God bread of the first-fruits, twenty loaves of barley, and full ears of corn in the husk thereof. And he said, Give unto the people, that they may eat. And his servant said,—What, should I set this before a hundred men? He said again, Give the people, that they may eat; for thus saith the Lord, They shall eat, and shall leave thereof. So he set it before them, and they did eat, and left thereof, according to the word of the Lord."

"That will do for this time, my son. I have never wished to make the reading of the Scriptures tedious by requiring you to read them continually, without giving you other books to read. But I wanted to convince you how mistaken young people are apt to be in their ideas of their own knowledge. There are thousands of children—yes, and of men and women, too—who would read with great interest many passages of the Bible, if they found them in a fresh and beautiful volume, which they believed to contain nothing but what is published for the first time. Remember this, and let me advise you to read the

four books of Kings, and to make a list of all the passages you will find there, which, like the one you have just read, is as new to you as if you had never heard nor read them."

A KISS BETTER THAN A BLOW. A visitor once went to a Sabbath school, where he saw a boy and girl on one seat who were brother and sister. In a moment of thoughtless passion the little boy struck his sister. The little girl was provoked, and raised her hand to return the blow. Her face showed that rage was working within, and her clenched fist was aimed at her brother, when her teacher caught her eye.—"Stop, my dear," said she, "you had much better kiss your brother than to strike him." The look and word reached her heart. Her hand dropped. She threw her arms round his neck and kissed him. The boy was moved. He could have stood against a blow, but he could not withstand a sister's kiss. He compared the provocation he had given her with the return she had made, and the tears rolled down his cheeks. This affected the sister, and with her little handkerchief she wiped away his tears. But the sight of her kindness only made him cry the faster. He was completely subdued. Her teacher then told the children always to return a kiss for a blow, and they would never get any more blows.

The Strayed Lamb.

A little lamb, one afternoon,
Had from the fold departed;
The tender shepherd missed it soon,
And sought it, broken hearted.

Not all the flock that shared his love
Could from the search delay him,
Nor clouds of midnight darkness move,
Nor fear of suffering stay him.

But night and day he went his way
In sorrow till he found it,
And when he saw it haunting lay,
He clasped his arms around it;

And closely sheltered in his breast,
From every ill to save it,
He took it to his home of rest,
And pitied and forgave it.

And thus the Saviour will receive
The little ones who fear him;
Their pains remove, their sins forgive,
And draw them gently near him.

Blest while they live, and when they die,
When soul and body sever,
Conduct them to his home on high,
To dwell with him for ever.

APPOINTMENTS.

REMOVAL. The Messiah's church in New York city will hereafter worship in the meeting-house of the Seventh day Baptist church on 11th street, between 3d and 4th avenues. Preaching three times each Sabbath, and weekly lecture on Wednesday evening. The prayerful support and co-operation of all Christians is solicited.

Eld. Himes will commence a series of meetings in Poultney, Vt., Dec. 24, and continue over the sabbath, and longer, if thought best.

I have appointments to preach as follows: Bristol, Sunday, Dec. 8th; Loudon Ridge, Sunday, Dec. 29th.
T. M. PREBLE.

If God permit, I will preach in Westboro', Sabbath, Dec. 15; Lowell, 22d; Lawrence, 29th.
G. W. BURNHAM.

The next session of the Western Quarterly Conference will commence Thursday P. M. at 6 o'clock, Dec. 19, at Sevey's Corner, Vienna, and continue over the following Lord's day. Come, brethren and sisters, to the work.—Call on
H. B. SEVEY, Recorder.
I. C. WELLCOME, Clerk.

A series of meetings will be held, if the Lord will, in the Stone school house—about a mile north of Beebe Plain—commencing Wednesday, Dec. 25th, and holding over the Sabbath. The following will probably be the order of services: monthly covenant meeting on Christmas at 2 P. M. and preaching in the evening at 6 o'clock;—prayer meeting in the forenoon and preaching in the P. M. and evening of each day after that till Sunday. We hope for a good attendance and the Lord's blessing.
I. H. SHIPMAN,
J. M. ORROCK.

A. M. ASSOCIATION. The standing committee of the American Millennial Association will hold their regular quarterly meeting on Tuesday, Jan. 14th, 1862, 10 A. M., at 46 1-2 Kneeland street, Boston, Mass.
J. LITCH, Pres't.

F. GUNNER, Rec. Sec'y.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

H. B. Eaton, \$1. Sent books the 11th.
James S. Moore. Sent you, to care of David S. Brown & Co. six cots., on the 12th inst.
John A. Heagy, \$3 for the books sent the 6th. We remember distinctly, but supposed from the initials that your brother was yourself. Are happy to learn there are two of you. We wish there were a thousand. Hope you will increase our list at Morrisville.

E. T. Welch. The address of Bro. Huse is No. 6 Horatio street. We have not lately received any letter from Bro. Wolcott. We sent your books on the 14th inst. by Express, directed to E. T. Welch, care of J. B. Huse, No. 6 Horatio st., New York city.

C. M. Gould, M. D., \$6. Have cr. you and Bro. O. to Jan. 1, 1863. Have also sent you, the 14th, Miller's Memoirs, and Review of Crosby; but what you mean by "Church M.," we do not understand, and wait to hear.
S. Marvin. Sent you, to St. Albans, Vt., 1 doz. Restitution the 14th.

J. G. Libby. There is 25 cts.

W. Ide, \$2. Sent books the 17th to 97 Wall street, by Express.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SILVESTER BLISS, Treasurer.

ACKNOWLEDGMENTS TO TUESDAY, DEC. 17, 1861.

DONATIONS RECEIVED SINCE NOV. 1ST—\$400 Wanted by January 1.

Amount of previous payments	56.05
Mrs. Elizabeth Goll, Harlem, N. Y.	3.00
Joshua V. Himes, Boston, Mass.	10.00
Mrs. Sarah Williams, Pittsfield, Mass.	2.00
Mrs. Eliza Ide, Rahway, N. J.	2.00
Willard Ide, "	2.00

Total received since Nov. 1.....75.05

We are some disappointed in the amount thus far received—hope for a better show next week.

Special Proposition.

"A friend to the cause" proposes to give one hundred dollars towards the six hundred needed to publish the Herald weekly the coming year, provided the amount be made up by other contributors. This is not designed to interfere with the pledges of annual payment, below. Paid on the above, by

"A Friend of the cause"	\$10.00
By the same, 2d payment	10.00
" " " 3d "	10.00

May the Lord raise up for the A. M. A. many such "friends."

ANNUAL DONATIONS.

It is desirable that there be raised by donation five or six hundred dollars each year, by annual subscriptions; and the following may be a suitable form of pledge for that purpose.

We agree to pay annually in furtherance of the objects of the American Millennial Association, the sums set against our respective names.

Samuel Prior, Yardleyville, Pa.	5.00
Stephen Sherwin, Grafton, Vt.	1.00
Martin L. Jackson, Milesburg, Pa.	2.00

RECEIPTS.

UP TO TUESDAY, DEC. 17.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 1023 was the closing number of 1860; No. 1049 is the Middle of the present volume, extending to July 1, 1861; and No. 1075 is to the close of 1861. Notice of any failure to give due credit should be at once communicated to the Business Agent.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address—the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper than to send by an agent, or any third person, unless such one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

Sarah S. Pearce (being in doubt as to your intention, we credit it on Herald to) 1127, John Pickel 1069, P. Bedell 1072, P. R. Wadleigh 1101, Charles Burtenshaw 1101, A. Willard 1075—it was stopped by your P. M. two weeks since—have re-sent; Geo. Phillips 1075, (M M owes 50 c) A. D. Whittemore 1101, Wm Rich 1101, I. F. Harden 1085, M. D. Richardson 1101, J. Craig 1081, A. Banning 1057, K. Rowell 1085, and stamps for postage; H. A. Brockway 1101—the paper referred to was not a periodical, but a single sheet, of which we now have no copy—each \$1.

W. A. S. Smyth 1127, sent Restitution the 11th, A. C. Willey 1075, Ir. Fisher 1075, H. Jackman 1127, Mrs. J. J. Goll 1127, J. D. Boyer 1127, P. Butler 1101, Uri Baker 1075, Joel Bak r 1023, S. Palmer 1062, Wm Bradford 1075, Mrs. Sarah Williams 1141, Mrs. E. T. Woodman 1101—it has been sent each week; F. Adams 1108, Willard Ide 1127—which is also the No. to which the paper sent to Rahway is paid; A. H. Brown 1127—each \$2.

T. B. Carpenter 1049, \$1 due—\$3.